لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

THE REVIEW OF RELIGIONS

Hijrat 1352—May 1973

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EDITOR

M. G. AHMAD

The Ahmadiyya Movement in Islam

The Promised Messiah, Hazrat Mirza Ghulam Ahmad, was born in 1835 at Qadian, a village in India. In the eighties of the 19th century, he was called to the office of World Reformer to combat the current of religious philosophies and to explode the Christian theory of redemption based on the fiction of Christ's death on the Cross and to tell the Christians and Muslims to call off their hope for a second visit from Christ as he had been gathered to his forefathers and barred like all mortals from coming back to the world, and that he, the Promised Messiah had come instead.

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The Promised Messiah initiated the Ahmadiyya Movement to revive faith in God, challenging rival churches to a spiritual contest to seek Divine sanction for the religion He favoured, through prayer and appeal to Him for guidance and arbitration in the matter, by means of His signs, to re-establish the glory of the Holy Prophet Muhammad, to expound and disseminate spiritual beauties and moral excellences of the teachings of the Holy Quran, to wean men from war-like tendencies and to educate world opinion in favour of renunciation of war as a means of settling disputes, to infuse hope, faith and courage in the drooping hearts of Muslims and all the depressed races and nations of the world, to warn the exploitere, slave-drivers, and pedlars in sin against the evil consequences of their evil ways, to collect under one banner all the true followers of Islam and lovers of peace and to inculcate among them the spirit of tolerance, good will and selfless fellow-service and a feeling of true brotherhood.

The Promised Messiah passed away in 1908 and was succeeded by his formost votary and closest companion, Hazrat Hafiz Haji Hakim Maulvi Noor-ud-Din, as Khalifa-tul Masih I. After his death in 1914, the Promised Son of the Promised Messiah, Hazrat Haji Mirza Bashir-ud-Din Mahmud Ahmad, was chosen as Khalifa-tul Masih II. During his 52-year long leadership, the Khalifa-tul Masih II organized a world-girdling chain of mosques and missions. On his death on November 8, 1965, the electoral college named, with one accord, Sahibzada Hafiz Mirza Nasir Ahmad Promised Messiah's grandson, Khalifa-tul Masih III.

For further information about the Movement, its activities and aims and objectives and literature, enquires may be addressed to the nearest Ahmadiyya Mission or direct to

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It is open to all for discussing problems vital to the religious and spiritual welfare of man, but it does not give any assurance to publish all articles, received by the Editor nor does it accept responsibility for views expressed by contributors.

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بسم اللہ الرحمن الرحیم

نحمدہ و نصلی علی رسولہ الکریم

The Review of Religions

RABWAH, WEST PAKISTAN

Vol. LXVIII HIJRAT, 1352—MAY, 1973 No. 5

Call for volunteer Doctors
Great Field of Work in Africa

Addressing the community on Friday 23 Aman 1352 A.H. (circa 23 March 1973) at Rabwah, the Commander of the Faithful the Khalifa-tul Masih III said : "When I went on my African tour in 1970 Allah the Sublime imparted to me His behest that I should undertake to invest a minimum amount of one hundred thousand pounds in various public welfare schemes in several West African countries. This represented genuine service to Islam. For, man can serve man with true insight only in terms of the ordinances of Islam and the pleasure of Allah the Illustrious. Accordingly, in implementing the Divine wish the members out-raced one another in contributing towards this sacrifice and Allah the Supreme blessed the collection with great increase. The out-turn grew into many hundreds of thousands of pounds. Not only Allah the Sublime granted funds for the operation of the project He granted workers too to handle the job and I am confident He will, by His grace grant more as demands increase.

He will also by His mercy and graciousness commend the selfless services of this humble and world-spurned community and favour it with the best of both the worlds- This happened in the summer of 1970, hardly three years age but, as I said on the occasion of the last Annual gathering, Allah the Supreme blessed our humble efforts with downpour of His graces and has been since favouring us with unending benevolences and gifts from the treasures of His mercy, as He is the Lord of unlimited resources.

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Not to make money

The Community should, however, keep it constantly in mind that we are not there to make money ; we are there to serve the sons of Africa. Allah the Sublime, no doubt, blesses us with financial returns but all that money has to be ploughed back there in their interest. Some of the professors and doctors who were sent from here wrote to me at the early stage that our schools and hospitals might be nationalized after some time that therefore we should not invest in construction of buildings for hospitals and colleges. I told them that we were there to serve the people and whenever they are in a position to take medical centres and colleges it will be a source of pleasure to us and we will hand over to them the institutions with open heart and that, therefore, the contingency could not deter me from investment.

I have mentioned before that under the new constitution the present government has divided the country into 12 provinces which they call states as in U.S.A. Six states are in the North where Muslim majorities preponderate numbering 98 to 99 percent. In some areas of the six southern states non-Muslims are in majority and in certain areas Muslim populations run to 45 to 46% of the total strength. In other words Nigeria is a Muslim country. It has a history and a grand past. Nations suffer tribulations. Nigerians are no exception to the rule and

are going through a sort of crisis. The present head of the State General Yequbo Gowon is a very good-hearted person as solicitous for the welfare of Muslims as for that of Christian brethern and makes no distinction between the two. God the Glorious has endowed him with a compassionate heart and a very perceptive mind. Nothern Nigeria kept its doors closed to the light of the Ahmadiyya movement not because of ths opposition engendered by Christianity but because of its conservative tradition. The late Khalifatul Masih II had started a clinic in Kano a state in north Nigeria ; now it is a regular hospital with its own building. Osman Fodi the reformer who appeared in Nigeria in the century preceding that of the Promised Messiah (peace be on him) hailed from the North ; there have been many reformers in every age and he was one of them. His advent as reformer had been foretold to godly men of the day at the time of his birth or even earlier. When he started the work of regenerating the faith he was denounced as heretic and liable to death sentence. In fact the sword was unsheathed against him but since he enjoyed heaven's favor Allah the Supreme pulled the wires of His might and secured him against the mischief of the adversaries. He succeeded in his mission. He gained prestige in Nigeria and adjoining countries. When he died he was survived by a brothar, a writer of excellent Arabic and author of works of great merit in the language and a worthy man of learning. I have read some of his books. A few had become rare and have been reprinted only recentiy. We have secured some of them and are on the look-out for the rest. He was indeed a man of great insight and judicial mind and gifted with high spiritual wisdom. Osman Fodi was also survived by two sons, one was Muhammad bin Osman, a man of erudition and great piety. Osman Fodi divided, before his death, the country he had conqured for Islam by the grace of Allah, the Illustrious, into three units in the light of the time though there have been geographic changes in it subsequently. One part he assigned to his brother politically and

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one part he gave to his son Muhammad who became his Khalifa. After his death he assumed the title of Commander of the Faithful. Osman Fodi's other son was a minor at the time of his death. That explains why his name finds no mention in the religious expedition he undertook, the holy war for projection of Islam and revivel of the way of the Holy Prophet. When he grew he inherited the third part of the territory one part of which is a constituent unit of Kano state where his descendants have settled down and enjoy even today great religious prestige and influence. The terrtory held by Osman Fodi's son Muhammad who officiated as his Khalifa is called Skoto and the religious head of his descendants is called the Sultan of Skoto and the head of Kano people is called the Amir of Kano.

Progress in Skoto

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Skoto was keeping aloof from us. How grand is the glory of God and how vast is His grace. For some good reasons I am omitting names and refraining from referring to the offices they hold. You will however understand how in spite of our shortcomings Allah the Sublime provides means for the expansion of the Movement there through the conversion of some families of Skoto who had gone abroad or to other parts of Nigeria for business or other purposes. Many of them came back home. Some were kids who had studied in schools where Ahmadies were employed or were tutored by Ahmadies outside the institutions and joined the movement in teenage. Now when the way was suddenly opened up for propagation it was revealed that Ahmadies were already very much there. It was I imagine hard for an Ahmadi missionary to address a public meeting there before. Conditions have changed since Allah the Supreme opened up ways for our projection activity. It so happened that when I was touring in West Africa I heard a radio broadcast in Nigeria to the effect that governor Farooq of Skoto who had

travelled over 800 miles from his state to attend a cabinet meeting had in the course of an airport interview with the press said that he had felt his state was very backward in the field of education and had therefore declared a state of emergency in the hope of receiving public co-operation in the field. Our engagements, during the tour were very heavy and we would more often than not miss the radio broadcasts. But this news God wished us to hear, so by chance we happened to get it. I sent an African Ahmadi brother to him early next morning with the message that in reference to his radio broadcast declaring emergency in the educational field I was prepared to present him with an offer to start two schools for girls and two for boys and if he would co-operate with us the insitutitions could be started early and that we needed his cooperation in two ways, first that he should grant us some land as we could not import it from Pakistan and secondly he should get us residence visas for our tutorial staff as they could not do without it. He was overjoyed at our offer and assured us of his wholehearted cooperatian and he did cooperate with us fully and granted us about 40 acres a piece for two schools. By the grace of Allah the Supreme our schools have started functioning there with elementary classes. Progress of course will be gradual.

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Compenstion offer Declined

This happened in 1970, hardly three years ago. Last year the Federal Government of Nigeria decided to nationalize all schools on payment of full compensation and decided to retain the foreign staff to carry on and every state was free to work out the policy in reference to its peculiar conditions. Skoto was the first state to vote for nationalization of all the schools. In case of our schools though the land allotment had been made by the state, construction of the buildings had cost us about 400,000 apiece. What does our investment come to? God gave us and we spent it there for the glorification of His

name. When I learnt that the state had decided to nationalize our schools I favored the step. They made them their national property. We had gone there to serve them. We have no objection to the takeover by the government. They are welcome to it. I next instructed the community there that if the state wanted our teachers to carry on they should stay on their posts and their good example would be the means of projecting the movement. In other words our mission will continue as it used to when they were working in their own schools. Further on, if the state wanted to give us compensation we should decline the offer. We had gone there to serve and we worked as much and as long as it pleased Allah the Sublime and that we are now willing to turn over to them a going concern. When, accordingly, our deputation waited on them with the decision not to accept compensation, they were besides with joy. As a rule affectionate treatment evokes pleasant reaction but their joy had another reason behind it which I learnt two weeks later. It is well known to members that Christian missionaries are entrenched over there and are running their own schools. When the government decided to nationalize schools the padre sizzled with anger because their presence there is not motivated by a spirit of fellow-service. They were there to project Christianity and to make money. When they learnt that the government proposed to compensate them they prepared a roll of exaggarated claims. When however our delegation visited with the proposal to decline compensation offer of the government the national press, the radio and television services made big news of it. The Christian schools managment were in hot anger. Their reprosentatives met our teachers and missionaries and complained that in turning down the generous offer of compensation by the state government they had wronged them and put them in a quandry. This is, however, through the grace of Allah the Supreme, that we were favoured with a chance to render selfless fellow-service. It may be said that our schools had started only 1[illegible] years ago.

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It is no mean prize to qualify for Divine love through selfless fellow-service even for a year and a half, nay even His love could be won for half a moment it is something big; we pray that we may be favored with his love every moment, here and in the hereafter. All the treasures of the world are paltry compared to the grant of His love even for one moment.

Great opportunities for Advancement

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Yet another advantage that we gained is the opening for projecting our movement there. The people of that region joined the movement only outside the state territory before this. This is a tremendous favor of Allah the Sublime. Now new communities are springing up there. I received a report only the other day that the construction of the first Ahmadiyya Mosque there had been completed. All praise be to Allah! As I have hinted already some prominent persons who wield considerable weight in the state both in religious and secular spheres made the disclosure that they had been Ahmadies at heart from a long time. They had no physical contact with the Movement because of their peculiar circumstances. When an Ahmadi teacher suggested to one of the leading figures that he would very much like to inform the Khalifatul Masih III about his conversion, he gave his assent readily and asked him to add a request for prayers from him as he was an Ahmadi since his childhood when he was a pupil of the late Hakim Fazlur Rahman. He holds a high position both in ecclesiatic and secular fields. He also informed us that there were many more Ahmadics there but were incognito. They were members but we had no knowledge of them; because of local conditions they had no contact with the main body. In this connection I remember having referred at the last annual meeting to the observation made by a foreign diplomat that he felt that Ahmadies will preponderate in his country in another ten years (it is a small state) and had therefore advised his son to join the movement at the present age as there would not be much pleasure in signing up when Ahmadies would be all over. I have learnt that some very sensible people

went to Haj this year and they met the African pilgrims there and made enquiries of them and had exchanges with them and on return have given the impression that Ahmadies were very popular in every part of Nigeria. All this is due to the love of Allah the Supreme. An Ahmadi leads the Haj Committee of a Nigerian State. On the eve of the Hajj the Saudi Embassy dilly-dallied about the grant of visa. Since he is a devoted Ahmadi and has considerable social prestige and ispresident of the State Haj Committee there was a big furore over it. The government of Nigeria took a hand in the matter with the result that hundreds of Nigerian Ahmadies were blessed with the grace of Hajj. The government of the country took a courageous stand. Members should pray for grant of similar courage and stout hearts to other governments that are spineless in this behalf.

To cut a long story short, we have rendered a petty service but in terms of resuits it has been far better than those who had billions at their disposal and are investing billions in the Christian Padres they are sending out to Africa.

Here is true blissfulness. You invest one penny and the return is comparable to what an investment of a thousand rupees yields. What is the source of Rs. 999 and 99 pies? It comes from heaven in the shape of blessing.

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Similarly doctors turned up and they came in large numbers. It was a source of pleasure for me on two grounds. I have the feeling that our Ahmadi members in the Frontier Province were behind others in making sacrifices. But on this occasion the Province contributed its due quota with vivid faith. This expression of their inner quality of faith gave me great joy. Secondly in response to this call the young generation generally dubbed as westernized set a very worthy example and it took more than its fair share in it. The Ahmadiyya youth are certainly far ahead of others. When I called upon doctors to dedicate their lives some young doctors who were in their final,

volunteered their services. One of the batch hod stood first in the University in Lahore circle. By the time the result was announced war with India had started and the country needed doctors. Our doctors were also called up for interview. They came to me and said they were dedicatees but had been called up. I told them that service of the country shall have priority and so long as the country needed their services they should carry on but I also advised them to tell the interview board frankly, without hesitation and without demure that they were Ahmadies and were dedicatees scheduled for the service of Islam and the struggle for its supermacy in the jungles of Africa, to the best of their capacities and that when they called up to appear before the Board they approached their Imam who advised them to serve the country as long as it needed their services and to offer to the Board their services free for the country. One of these doctors later told me that when he made this offer to the Board its presiding officer who was a general frankly admitted that such offers were a rare experience and whenever he came across such an offer it came invariably from an Ahmadi.

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Currently an emergency exists in the country. Government has therefore not relieved our doctors yet. The doctor who stood first in his class had caught the eye of his brigadier who suggested to him to take up a higher course ; he thought he was so very intelligent. But he had to make a contract to serve for five years. He consulted me and I told him to carry on. But the Brigadier told an Ahmadi colonel that whenever he suggested to him to take up the course his answer invariably was that he was a dedicatee. The Brigadier asked the colonel to persuade me to permit the boy, as he was exceptionally intelligent, to take up the course and that after serving for five years it would be open to him to take up his dedicatee role. I let him have further training. Now he is at his work and at the same time doing his course.

More Doctors needed

Since our country needed their services some of our dedicatees are also doing their patriotic duty—besides these there are many non-dedicatee Ahmadi doctors engaged in the service of the country. We cannot send them to Africa obviously. Some doctors are already in Africa. They have seen service there for two years. After 3 years we have to recall them. Some doctors are on leave. I had advised them to obtain leave instead of retirement and serve in that country. They have to be recalled so that they should work here for a spell and then go back to Africa. Dedicatees should as a rule, even if they are doctors, come back after some time. Besides there are some doctors who could not work there with efficiency. Since experience has shown that everybody is not equipped for every role, though we cannot say that their efforts were totally unproductive of results, but they scored hardly a shade of the results achieved by the succe ssful doctors. They barely managed to find their feet and this is as good as saying that they were failures. These doctors have in any case got to be recalled and others have to be sent out.

Currently in the expedition mounted by the Ahmadiyya Community to create in the heart of mankind love of Allah, the Sublime, and of Islam and of the Holy Prophet Muhammad (peace and blessings of Allah be with him) for a part of the operational progress under way in West Africa, eight to ten doctors are needed. We should have their names within two to three months.

I invite the Ahmadi doctors, both Pakistani and non-Pakistani who are working in England, America and other countries, in the name of Allah, to volunteer for the service of Islam. We would then call up as many of them as and when we need under the circumstances. I have a feeling that by the grace of Allah the Sublime the number of Ahmadi doctors serving abroad exceeds a hundred. Besides these there should be some more who would be qualified for higher degrees in a few months' time.

Eng : A.G. Soofi.

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OBITUARY

Passing of the good and the great

It is with a sense of profound grief and deep sorrow that we announce to our readers the death of Sayiad Mir Daud Ahmad, after a protracted illness, at his residence at Rabwah at 1.30 a.m. Wednesday, the 25th Shahadat 1352 A.H. circa 25th April 1973 A.D. at the early age of 49.

Sayiad Mir Daud was the son of the late Sayiad Mir Muhammad Ishaq, the eminent scholar of Ahadith, and son-in-law of the late Khalifa-tul Masih II and brother-in-law of the reigning Khalifa-tul Masih.

The Mir Sahib of blessed memory was a man of great piety, deep learning, a devoted public servant ever on the look-out for opportunities to mitigate suffering of fellow-beings and to relieve distress in a generous measure.

As Principal of the Jamia Ahmadiyya he transformed the academy into a great seat of learning and reared up its imposing buildings in a short time through personal appeals to donors and established its disciplined tone and temper making it an assest of immense value and prestige to the community center. As Chief manager of the Annual Meeting programme and organization he worked himself to death. The multifarious requirements ranging from procuring foodstuffs, tentage, cooks, utensils, skilled workers, transport, volunteers, accommodation, lighting arrangements, orderly service, seating facilities for participants and provision of first aid carried a crushing cumulative burden. He was also the deputy chairman of the Board of Qaza.

The late Mir Sahib was connected with the Review of Religions first as its editor and later as Advisor for a long period of time, in addition to supervising the office of Khidamat-

i-Darveshan, another duty of onerous responsibilty.

Sayaid Mir Daud Ahmad was closely associated with the late Khalifa-tul Masih II and served him with fervent dedication during his last illness being contantly in attendance on him and enjoyed the confidence of the Khalifa-tul Masih III, being attached to him by ties of loyal and loving devotion. With many worthy achievements to his credit the Mir Sahib was self-effacing to the extreme and never sought the limelight.

The deceased leaves behind, besides his widow, one son, three daughters, a voluminous digest of the writings, speeches and observation of the Promised Messiah (peace be on him) and hundreds of mourning students and thousands of sorrowing friends, whe will miss him long.

We share the grief of the Khalifa-tul Masih III and mourn this heavy loss with all the members of the family of the Promised Messiah (peace be on him).

May the soul of the decedent rcst in heavenly peace in the Presence of the Best Companion.

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In the Company of the Promised Messiah

(XVI)

(By Chaudhri Ali Muhammad B.A.,B.T.)

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The year 1900

The Wall incident

The in-flux of Ahmadies to Qadian, their new home of adoption, and their permanent sojourn here was obnoxious to the cousins of the Promised Messiah who were bitterly opposed to him and his new doctrines. As co-hereditary proprietors of the town, they could not tolerate newcomers. Poor Ahmadies were put to all sorts of trouble and inconvenience. Life was already difficult in Qadian but the hostile attitude of the Mirza brothers, Imam Din and Nizam Din, gave the Ahmadies no peace of mind. To add to their misfortunes, Mirza Imam Din erected a wall, to bar passage to the Mubarak mosque. Ahmadies had to wind their way to the mosque with difficulty through a crooked narrow lane. The Promised Messiah and family bitterly felt the inconvinience. He sent a deputation of Ahmadies headed by Chaudhri Hakam Ali of Chak Paniar who met Mirza Imam-ud Din and politely asked him to rsmove the wall and take possession of any other piece of land in exchange. But he was adamant refused to talk to the deputation and sent them away. Then, a bigger deputation consisting of Ahmadi proprietors of land, businessmen and government servants waited upon the Deputy Commissioner at Harchowal rest house. Sh. Yaqub Ali Turab, Editor of Al-Hakam, Qadian as spokesman of the deputation approached the D.C. and asked him to be permitted to make a representation. But the D. C., contrary to all norms of politeness and decency flew into a rage and reprimanded the

members asking them to leave his presonce. The deputation returned without achieving anything. After mutual consultation it was decided to file a civil suit in the courf. The case was filed in the court at Gurdaspur against Mirza Imam Din but it was evident that it was untenable as Mirza Imam Din's possession of the land on which the wall was raised, had been confirmed by the law-court a year and a half before So the prospects of success were very slim.

Naturally the attention of the Promised Messiah was drawn to God, Al-mighty, the Helper of the poor and the distressed. The Promised Messiah received the following revelation which was noted down by Sayad Fazal Shah of Lahore who happened to be keeping him company :

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"The mill will go round and the decree (of God) will descend. Verily, the Grace of God is coming; none can stop what is coming. Say, Yea, by God it is the truth, it will not change nor will it remain hidden. You will wonder to know what is going to happen. It is the revelation from the Lord of the high heavens. Verily, my Lord neither errs nor forgets. An open victory. He is only delaying it for them till an appointed time. Thou art with Me and I am with thee. Say, everything is in the hands of Allah and then leave him that he may strut in his transgression. Verily, He is with thee and He knows that which is hidden and that which is a greater secret than that. There is none worthy to be worshipped beside Him. He knows everything and He sees. Verily, God is with those who fear Him and with those who do good in the best possible way. Verily, We sent Ahmad unto his people but they turned away and said he was a liar and a greedy fellow. And they began to appear as witnesses against him in the courts. They ran on towards him like a flood. Verily My beloved is near; He is near though hidden (from the enemies)."

While dictating this revelation to Sayyad Fazl Shah of Lahore the Promised Messiah told him that this revelation pertained

to the wall incident and after the Magrib prayer he informed the congregation also about the same.

The revelation promised a clear victory in the wall case and that his opponents (the defendants) will come to grief. The case dragged on in the court for over a year and a half; the defendents were dead sure of their victory in the court as the documents in their possession were all in their favour. The judgement was to be announced on August 12, 1901. It occured to Khwaja Kamal-ud Din who pleaded the case on behalf of the plaintiff (the Promised Messiah) that the index of an old file of 1867 should be studied. He found to his joy that the index to the file (Mirza Ghulam Jilani's appeal) contained a reference to the piece of land on which the defendants had erected the wall under dispute. It was clearly stated that the land was the joint property of the defendants and Mirza Ghulam Murtaza (father of the plaintiff). The counsel for the plaintiff took advantage of the God-given opportunity. He showed it to the learned judge who was thoroughly convinced of the truth of the matter and at once wrote the judgement: I find that the land under dispute belongs not only to the defendants but to both the parties. The plaintiff possesses the right of way on the land under dispute. It is ordered therefore that a permanent injunction be issued to defentants No. 1 and No. 2 not to block the way at any point and to demolish the wall so that the way be opened. If the defendants do not demolish the wall themselves, it shall be demolished. The defendants should pay Rs. 100 as damages to the plaintiff".

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The news of victory reached Qadian in the evening of the 12th of August. A thrill of joy ran through the Ahmadiyya populace who had suffered most. The wall was demolished by the same hands that had erected it. The Promised Messiah said, "It is as it were a day of Eid for us after a Ramzan of 20 months' duration. So God be praised," Mirza Nizam Din personally requested his cousion (the Promised Messiah) to remit

the sum of Rs. 144/- as cost of the case which he gladly did. It was a mighty sign of God that the people saw with their own eyes.

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(2) The revealed Sermon *(Khutba-i-Ilhamiya)*

The Eid-ul-Azhia fell on April 11, 1900. Friends from Peshawar to Lucknow and from Bombay to Rawalpindi poured in Qadian to say their prayers with the Promised Messiah (peace be on him). The Promised Messiah just received a revelation from God in the morning commanding him to make a speech (the Sermon) in Arabic. True, he had compiled a number of books in Arabic the elegance, excellence and beauty of which charmed Arabic Scholars of the Arab world but to make an extempore speech in Arabic was something he had not attempted till this day of Eid. At any rate, he came to the Aqsa Mosque to say his prayers with the congregation at 8.30 a.m. Maulvi Abdul Karim led the prayer and then the Promised Messiah stood up and taking his stand in the middle arch of the entrance he made a short speech in urdu. Then he began to speak in Arabic and asked Maulvi Noor-ud-Din and Maulvi Abdul Karim to take down what he was going to speak. The speaker appeared to be in a state of trance, his face radiant with the light and luster of a spiritual halo. The Promised Messiah himself says that he could not say whether it was he who was speaking or an angel of God spoke from his tongue. There was a flow of eloquence, a divine cadence and a depth of meaning which one could almost read from his holy radiant face. The flow increased with the passing of time. He spoke for more than an hour. Any word which could not be followed by the worthy recorders was again pointed out by the holy speaker the screen, as it were, reverting to its previous position. He then sat on a chair and at the request of the congragution Maulvi Abdul Karim gave the gist of the Arabic speech in Urdu. He had not yet finished when the Pro-

mised Messiah, out of gratitude for God's bounties fell prostrate on the ground, the congregation doing the same. Raising his head from the ground he said that he had just read the word (congratulations) written in scarlet before him.

The sermon was printed in Arabic in the Ziaul-Islam Press, Qadian, in August 1901 in book-form together with the addition of four chapters by the Promised Messiah. The language of the sermon was so beautiful that some of the fond devotees committed it to memory. The Sermon deals with the philosophy of sacrifices in Islam.

The slaughter of animals on the the day of Eid is counted as an action which draws the believer to the nearness of God. The animals which are sacrificed on this day are understood to be the riding animals which carry the believer nearer to God than before. But the slaughtering of an animal is obviously a symbol which reminds a Muslim that he should be prepared to sacrifice his self and his all in the way of God when need be. A believer should lead his life in complete obedience to the will of God. And this is the meaning of the Quranic verse which says, "Say, certainly my prayers and my sacrifices and my life and my death are all for the sake of Allah, the Creator and Sustainer of all the worlds."

The Bishop of Lahore

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The Rt. Rev. G. A. Lefroy, formerly Bishop of Delhi, was an aggressive speaker of Christianity, his main target being Islam and its holy Founder (peace and blessings of God be on him). He was well-versed in Hebrew, Arabic, Persian and Urdu and for that matter, he was highly respected in Christian circles. Maulvi Ahmad, a blind man of Delhi, fell a prey to the Bishop's machinations and was haptized. Bishop Lefroy was transferred in 1900 to Lahore where he started a series of public lectures. On May 18, he made a public speech on "The Innocent Prophet". He tried to prove that of all the prophets of God

Jesus Christ was sinless while all others had committed sins. At the close of the lecture he invited criticism. Mufti Muhammad Sadiq an Ahmadi stood up and explained that all Prophets of God who appeared on this earth were innocent and sinless and that the Prophet of Islam was the most innocent of all the Prophets of God. But Jesus Christ himself says, "Why callest thou me good? There is none good but one, that is, God", (Math. 19 : 17)

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The rebuttal was as sharp as it was sudden and unexpected. The Reverned gentleman felt crest-fallen. In order to save his face he announced that he would again speak on "The Living Apostle" purporting to show that Jesus Christ was the living prophet while all other prophets were dead. For this occasion the Promised Messiah wrote two posters which were distributed in the meeting during the course of the Bishop's lecture on May 25, 1900. The Promised Messiah took altogether a new line of argument. He said that Jesus Christ was not alive. He died a natural death 1900 yeors ago and lies buried in Srinagar, Kashmir. With respect to spiritual influence, Christianity long ceased to be a moral force. With the advent of Islam its Founder, the Holy Prophet Muhommad (peace and blessings of God be on him) is the Living Prophet. Those who follow him are blessed spiritually. Each and every century that dawns upon the Muslims produces divines who are blessed with revelation. Even in our own days, the Promised Messiah himself was a specimen of such divines whose prayers are heard and who show living signs to the world at large. If the Bishop was really in earnest let him come forward in public and say that he was prepared to hold a discussion with Muslims as to who is the greater prophet Jesus or Muhammad, in respect of knowledge, personal example and spiritual influence.

A large number of prominent Muslims of the Punjab asked the Bishop of Lahore to accept the proposal in the name of

Jesus Christ, in the name of justice and truth, but the reverend gentleman refused to hold a controversy with Hazrat Mirza Ghulam Ahmaq of Qadian on the flimsy ground that the latter had insulted their Lord Jesus by claiming messeahship for himself and again that "he does not set before himself the same standard of courtesy and respect for the feelings of an opponent in controversy as that at which I have always aimed. On this ground therefore again I am not willing to meet him on a common platform". The Muslims gentry again requested the Bishop to reconsider his decision. The Anglo-Indian Press too, vehemently urged the Bishop to accept the proposal but the Bishop was adamant, he could not be moved to the acceptance of the proposal. He dared not accept the challenge. Both Muslims and Christians were sadly disappointed by the unreasonable and untenable attitude of the Lord Bishop of Lahore. It was a clear victory of Islam over Christianity. No bishop of any diocese was ever heard since to address a Muslim community in the Punjab or Northern India and deliver series of lectures inviting the Muslims to the "excellences and beauties" of Christianity.

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Nawab Imad-ul-Mulk Fath Nawaz Jhung in Qadian.

Nawab Imad-ul-Mulk Sayed Mahdi Hussain Bar-at-Law of Lucknow had seen service in Hyderabad, Deccan, as Home Secretary and Chief Justice of the Hyderabad High court. Being a great scholar of the Eastern classical languages as well of Western sciences he was highly respected by his contemporaries. He was also a trustee of the Aligarh College in U. P. India. The Rev. W. A. Lefroy, Bishop of Lahore addressed public gatherings at Lahore on May 18 and 25, 1900 on "The Innocent Prophet" and the "Living Apostle". The lectures had provoked a challenge from Hazrat Mirza Ghulam Ahmad, Chief of Qadian to the Bishop of Lahore, inviting him to prove which of the two religions—Christianity or Islam—is a Living religion and which of the two has the power to show fresh signs in the present world. The Anglo-Indian press evinced a keen interest

in the controversy and exhorted the Bishop to accept the challenge. But the reverned gentleman put off the cup on flimsy grounds. Nawab Imad-ul-Mulk came across a reference to the challenge on behalf of the champion of Islam, and the refusal of the Bishop of Lahore in the Pioneer of Allahabad. The correspondence in the English paper drew the attention of the Nawab to the man who had the courage of challenging a person of the calibre of W. A. Lefroy who was a renowned scholar of the Oriental languages and champion of Christianity. At the same time the booklet "Life of the Promised Messiah" by Maulvi Abdul Karim of Sialkot brought him into correspondence with the author of the book as well as his Master. The company of Dr. Khalifa Rashid-ud Din who happened to be in Lucknow at the time drew him nearer to the Ahmadiyya Movement, so much so that he paid a visit to the champion of Islam at Qadian on December 26, 1901. The latter explained to the honourable guest his claims to Messiahship with cogent arguments. The Nawab heartily confirmed his claim. After a stay of a few days at Qadian he took leave of the Promised Messiah (peace be on him) as he had to attend the All-India Muhammadan Educational Conference.

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Ahmadiyya Mission Activity in West Africa

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Radio Sierra Leone broadcast Dated 13-2-73

THE MISSIONARY-IN-CHARGE the Ahmadiyya Mission in Sierra Leone, Maulvi B.A. Shams today presented eighty copies of the English translatifon of the Holy Quran to the management of the Cape Sierra Hotel in Freetown.

In his speech the Amir said that mankind is often lost in material pursuits and requires spiritual guidance. He said one of the ways to satisfy this desire is to acquaint the individuals with religion through books.

He said that the Ahmadiyya Mission has embarked on a project to circulate a million copies of the Holy Quran throughout the world to achieve this end. Receiving the gift on behalf of the management the Assistant Manager of the Hotel, Mr. Erich Feigal expressed gratitude for the wonderful gesture of the Mission.

Tourists visiting the Hotel, he said, after a pleasant day on the beaches, are at times moved in seclusion to some sort of meditation, reading and research.

As the Bible has been one of the main religious books in the Hotel the availability of the Holy Quran has completed the spiritual quest for our tourists. We shall make proper use of it, he concluded.

Accompanying Maulvi Shams were the General Secret ry

of the Misssion, Alhaj M. Kamanda-Bong, the Principal Ahmaniyya Secondary school Freetown Mr. Nazir Ahmad and Mr. A.R. Hameed of Boajibu.

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Ahmadiyya Mission deslines offer of Compensation for Schools Taken - over by Government

The Ahmadiyya Mission in Nigeria has taken a decision not to accept any compensation for its schools taken over by North Western State Government to enable the government to utilize such compensation for other development and humanitarian services for its people, says a news item appearing in the New Nigerian of 8 Feb. 1973.

This was disclosed by the Amir of the Mission in Nigeria Malam M. Ajmal Shahid when he called on the State Military Governor & Assistant Police Commissioner Usman Faruk at Government House, Sokoto, yesterday.

He said the mission welcomed the takeover and expressed its willingness to assist towards the development of the state and the provision of humanitarian services such as the constructiod of hospitals and clinics.

Malam Shahid added that the staff of the schools taken over had expressed their willingness to serve the government and to do all in their power for the educational advancement of the state in particular and the country in general.

The schools taken over by the Government were the Ahmadiyya Secondary schools in Minna and Gusau.

He told the governor that his organisation had embarked on a large scale operation on the teaching of the Holy Quran throughout the country, and the project was receiving tremendous encouragement from the public and might soon be introduced

in the north west.

The governor explained that the takeover of voluntary schools was in conformity with the Federal Government decision to enable each state to develop its own manpower resources as well as to expand the scope of education in the right direction.

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Ahmadiyya is Praised for Contribution to Education

The Kano State Commissioner for Finance, Alhaji S. A. Tanko Yakasal, expressed his deep and sincere gratitude to the Ahmadiyya Muslim Mission in Nigeria for its untiring efforts in promoting educational ideals, according to the Daily Times, Kano, of Jan. 30, 1973.

The commissioner said this in Kano while addressing the staff and pupils of the Ahmadiyya Secondary School, at their yearly speech and prize ceremony. He said he was distressed at the educational gap detween the North and the South and appealed to the people to ensure that the gap was bridged. This he said could de achieved through hard work and devotion to studies.

Commenting on the quota system of admission into institutions of higher learning the Commissioner pointed out that whatever the merits and de-merits of the system the debate was a testimony that the nation was conscious of the educational problem in the country.

All that was needed to be done now he suggested was for all to try to discover the right solution to the problem.

In his speech on the occasion Head Master Mr. R. A. Saqib, expressed his pleasure that the states Ministry of Education had found his school adequate.

Speeking on extra-curricular activities, the Head Master said his administration encouraged scouting and games in the school in order to produce virile pupils.

He said he invited a number of eminent persons to the school to give talks to widen the puplis' scope of knowledge and interest them in many professions.

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MOON IN THE EAST

(A short biography of the late Khalifa-tul Masih II)

(By N. R. A. G. Soofi)

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XXI

War Hits Indonesian life

While progress was being made on all fronts and new communities were adding to numbers, to funds, to activity and to the vitality of the movement, the Great war changed the whole pattern of life in all the affected countries and since Indonesia was close to the scene it first became deeply involved and later when Japan smashed its way through all barriers and gained sweeping victories over American, British and Netheriands land, air and naval forces and occupied most part of the Far East including Indonesia, Japanee warlords let loose a reign of terror and started ruling the populace with an iron hand. All public activities, both political and religious, were totally proscribed. Only person to person and mouth to mouth propagation was possible and was pitted with hazards but it was not allowed to stop. During this period of gloom the Movement gained a large number of recruits. Maulvi Rahmat Ali and Malik Aziz Ahmad engaged themselves in translating important literature of the Movement.

Ahmadies Persecuted

The Muslim theologians of Java and Sumatra supported Japan and elevated its war to the level of a crusade (*Jahad*) and launched a whispering campaign against Ahmadies dubbing them as agents of the British. Japanese officials got suspicious and subjected Maulvi Muhammad Sadiq to gruelling interrogation ordering him to discontinue propagation work. Maulvi Muhammad Sadiq addressed a detailed protest to the Government of Japan

outlining the teachings, the message, the aims and objects of the Ahmadiyya movement and emphatically denied the Japanese armed invasion and belligerency role the honor of Jehad, as in his opinion a Jehad (holy war) could only be waged by a Muslim Government and that since the Japanese were not followers of Islam, their war was of a secular nature, he declared.

Ahmadies Delivered

The Japanese Government was offended and sentenced Maulvi Muhammad Sadiq to death. The sentence was to be executed on August 23, 1945.

Ahmadies had only one course left, to pray to God for deliverance. They prayed regularly for 3 weeks fasting every Monday and Thursdoy and their prayer was aimed at deliverance of the entire Indonesian land and people from the yoke of Japan. It was heard. The Japanese laid down arms on August 14, 1945, ten days before the zero hour fixed for the execution of Maulvi Muhammad Sadiq. In Java Sayyed Shah Muhammad, Abdul Wahid and Maulvi Muhammad Tayyab and Malik Aziz Ahmad Khan were jailed. During their imprisonment they were prohibited to offer prayers and beaten if they were caught at it. All were set free.

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Indonesia Fights for Freedom

When Japanese wrapped up their flag and rolled their beddings out of Indonesia, the Dutch returned to resume their rule and subjected people to untold cruelties. Dr. Soekarno announced his war of liberation. The Ahmadi missionaries were directed by the Khalifa-tul Masih II to join hands with the freedom-fighters. The Ahmadiyya Community played its part and won the roll of honor. When the Dutch decided to pull out in 1949, Dr. Soekarno was invited by them to formally take over. Sayyed Shah Muhammad, the Ahmadiyya missionary, was one of the thirteen members of his cabinet that received the seals of office and charter of the freedom of Indonesia from the outgoing Dutch authorities. While the war of liberation was still

raging in Indonesia, the Khalifa-tul Masih II sent Maulvi Muhmmad Saeed Ansari to assist in the Indonesian mission program.

The Indonesia Ahmadiyya Conference

In 1949 all the Indonesian missionaries of the Ahmadiyya Movememt met at a Conference under the chairmanship of Maulvi Rahmat Ali. Rules and regulations were discussed and passed as guidelines for the Ahmadiyya organizations. In the second week of December, 1949, the first Annual meeting of the Indonesian Ahmadies was convened at Jakarta. It has since become a yearly feature high-lighting the rising strength and growing popularity of the Movement in the Indonesian Republic. Its 1963 session was attended and addressed by Sahibzada Mirza Mubarak Ahmad, Secretary Foreign Missions. Over 2000 members represented the Indonesian Ahmadiyya Centers on the occasion.

Maulvi Rahmat Ali returned to Rabwah in 1950 and Sayyed Shah Muhammad was appointed Chief Missionary. He continued in his offiee until his retirement in 1964. In the year 1950 and during subsequent years Maulvi Imamud-Din, Maulvi Muhammad Zahir, Hafiz Qudratullah, Hakim Abdur Rashid Arshad were sent by the Khalifa-tul Masih II to take care of the expanding work of the Movement. In 1954 Sahibzada Mirza Rafi Ahmad, a son of the Khalifa-tul Masih II was deputed to assist the Chief missionary. He devoted two active years in field work there.

Malik Aziz Ahmad passed away in 1962 and was buried in the land where he spent the last years of his life in the service of Islam.

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Net work of Centers

The Indonesian Mission is now a great stronghold of Islam in the Far East. It is self-supporting. Strong community centers pulsating with new life stud the islands; the most prominent are situated in Jakarta, Bogor. Cheesalada, Sokabomi, Charjo, Chaparai, Bendung, Chakulong, Garet, Wana Sagra,

Sang Pama, Taskamlana, Chaha Mang, Begung, Pomglan, Tanjarany, Kadong, Ladi Mango, Benijoya, Tolinjung, Chasoat, Kadong, Hallang, Gondrang, Chari, Bont, Manalor————all in Western Java.

In Central Java at Porokarto, Jayyakorta, Pabodaran, Kadang, and Malang.

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In Eaastern Java at Sarabaya. In Northern Sumatra at Medan, Tabing Jangi, and Tanjong Balai.

The Indonesian Mission has built over 60 mosques and 13 mission buildings.

Literature in Indonesian Language

The Ahmadiyya Mission of Indonesia published besides tracts, handbills, brochures, pamphlets, monthly journals and Ahmadiyya Gazette, six works of the Promised Messiah (peace and grace be on him) and five publications of the Khalifa-tul Masih II.

At present seventeen missionaries are engaged in propagation and teaching work in Indonesia; majority of them are Indonesians.

The services of the Ahmadiyya Movement are widely appreciated in enlightened circles of Indonesia. The National Front News of Indonesia in its issue of December 20, 1962, observed: "The missionary campaign of the Ahmadiyya Movement has a special value and because of its distinctiveness we appreciate it and feel under an obligation to it."

Alleged d. secration of the Holy Prophet's tomb

In the month of September 1925, the Muslim world was shocked at a press report alleging desecration of the Holy Prophet's tomb through bombardment by the Saudi forces in the course of fighting that raged around the Holy City of Medina between the army of Amir Ali, son of Sharif Hussain of Mecca and the Saudi invading forces.

The Khalifa-tul Masih II, in a strong protest, observed,

that he could not believe that the Saudies who claimed to be Muslims could have been deliberately culpable of such an outrageous act but, that since there was truth in the report, he had no hesitation in condemning their negligence. Expressing his agreement with the Saudies views that building of domes over graves was not favoured in Islam, he opined that demolition of such structures was equally reprehensible. He further held the view that a domed structure in no way added to the honor of the Holy Prophet, but, as a protective measure it was necessary. He said he would favor even more than one dome over the sacred tomb if it were necessary. "During his lifetime the companions kept watch over the Holy Prophet (peace and blessings of Allah be on him and his). There is no reason therefore why Muslims should not protect his body after his death." he observed.

Then in an appeal to his followers, the Khalifa-tul Masih II said, "We have no power to hold the hands of the Najdis. But we have the arrows of night. I therefore advise you to save the tomb of the Holy Prophet (peace and blessings of Allah be on him and his) and his mosque and other sacred places with this weapon. Members of the Community should wake up at night and place their heads in the dust before the King of kings who has power of every kind and beg of Him to take care of these with His own grace!"

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In the end addressing the 'Ahli-Hadith' (the followers of Sayyed Abdul Wahab. the founder of Ahle-Hadith sect) the Khalifatul Masih II observed that he was with them heart and soul in their effort to wipe out shirk (association of partners with God)" but in doing so "keep your hands off the tomb of the Holy Prophet (peace and blessings of Allah be on him and his) and the signs of Allah and do not raze them to the ground, for, their very sight stirs a wave of Unity (Tauheed) in hearts as high traditions of Islam are bound up with these places," he added.

Damascus under French Bombardment

To quell an uprising of Daruz tribe of Syria, the French occupantion power resorted to armed action supported by a 57 hour unremitted heavy bombardment of the civil population of Damascus, with the result that the town was totally destroyed. It had gone through many raids and risks and invasions before, but had never suffered such grievous loss in the course of its 3000 year existence as a great center. The tragedy had been foreshadowed in a revelation to the Promised Messiah (peace and grace be on him) in the words "Tribulation of Damascus."

The Khalifa-tul Masih was deeply grieved to hear the gruesome tale of woe that befell the civilians of Damascus In a spirited condemnation of the savage act, he said, "In my opinion Syrians have a right to independence. The country belongs to them. They have a title to rule it. No one else is justified to rule them.

During the last war Syrians helped the Allies so that they could win their independence to order their own house. It is therefore all the more oppressive to put them in chains now.

Syrians are an oppressed people. Their loyal friendship and their sacrifices have not been appreciated. They gave their lives for the victory of Allies. Now when their turn came instead of appreciative treatment they are being subjected to tyranny. Their lives have been taken and their country has been made desolate and their properties have been ransaked. They are thus an oppressed people and my sympathies are with them." He ended his protest with a prayer for the successful conclusion of Syria's struggle for liberation.

Dutch visitors in Qadian

Two Dutch ladies, Dr. Kaznund and Miss Pali visited Qadian, on a study tour of the movement and its teachings and its meaning for the Western people.

Sahibzada Mirza Sharif Ahmad returned from Egypt where he had broken journey while returning home with the Khalifa-tul Masih II after the conclusion of his European tour. He had stayed back in Egypt for a period of six months.

Anjuman of young men

Maulana Abul Ata started a young men's association called the Anjuman-i-Khuddam-i-Ahmadiyya Khuddamul Islam with the blessings of the Khalifa-tul Masih II. This association started a program of publications in the shape of tracts for wide circulation.

Persecution of Ahmadies in Ceylon

Ceylon Ahmadies suffered a spell of persecution at the hands of their non-Ahmadi Muslim brethren who refused the burial of an Ahmadi boy's body in the common graveyard. Police had to intervene.

Protection of the Promised Messiah's Grave

As non-Ahmadi priests had threatened at a public meeting they held in Qadian to desecrate the grave of the Promised Messiah (peace and grace be on him) a wall was built around his burial ground as a protective measure.

Bengali Literature

The Bengal Ahmadies started "Ahmadi" a monthly journal in Bengali. It later became a bi-monthly publication of the Movement.

An Ahmadi enterprizing youngman Karim Ghani started a quarterly under the title "universal peace" from Rangoon, Burma.

Maulana Sayyed Sarwar Shah's Urdu translation of the Holy Quran was another enlightening addition to Ahmadiyya literature.

Maulvi Fazal Din attorney-at-law authored an analytical book exposing the 'Reality of Bahaism'.

Debates and Dialogues

Important debates stimulating deep interest in the Ahmadiyya Movement and Islam took place between Ahmadi scholars and Hindu spokesmen and non-Ahmadi priests and Christian missionaries at Delhi, Dilawar Cheema, Nadon, Gujranwala, Sheikhupura, Gujrat, Badomalli.

Annual Meeting

The annual meeting was addressed by the Khalifa-tul Masih II as usual. His main lecture was on 'how to get rid of sin' and 'how to acquire virtue that leads to the Divine gateway'. At the end of this illuminating discourse the Khalifa-tul Masih observed ; "If every member of our Community did not become a saint indeed, the world cannot be saved and we cannot bring about a revolution in the world. Remember, our battle is not only against the current evils of the world, it is also our duty to fight the currents of evil thoughts and we have to fight this storm that is raging everywhere and this is a situation of crisis."

Languages Meeting

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Dr. Mufti Muhammad Sadiq organized a meeting at which 24 speakers from different countries and regions spoke in their respective languages on the message of the Promised Messiah (peace and grace be on him). The Khalifa-tul Masih II speaking on the occasion said that during the period of Christ (peace on him) his disciples preached his mission among Israel tribes in their different dialects as had been prophesied earlier. But he said, the followers of the Promised Messiah (peace be on him) had in a short space of time, far excelled them in that they comprised citizens of different countries and regions speaking different languages and that the achievement was made in a much

shorter period than the expansion of Christianity which remained confined to a few countries and limited language-groups for some 300 years.

Sahibzada Abdul Latif's Family

The family of Sahibzada Abdul Latif, the martyr of Kabul, remained subject to untold hardships in Afghanistan, long after the cruel execution of the late Sahibzada. It was in 1926 that they were permitted to cross over to Sarai Naurang, Bannu (India), where they had some ancestral property. His sons Sayyed Abul Hassan Qudsi and Sayyed Muhammad Tayyab had expressed their intention to pay their respects to the Khalifatul Masih II immediately after their arrival. The Khalifatul Masih II sent Nek Muhammad Ghaznvi to receive and welcome them in Sarai Naurang on his behalf. In middle of March, they came to Qadian where they were received by the Khalifatul Masih II who expressed great relief and pleasure at their migration to India after a long period of suffering in Afghanistan.

Darul Shuyukh Foundation

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As Qadian was growing, demands on the community in social welfare area were simultaneously getting heavier with the passage of time. There were orphans, and aged to be taken care of and they were many. Private charity is too undependable a source to be relied on as a stable factor. Sayyed Mir Muhammad Ishaq who was like his late father. Sayyed Mir Nasir Nawab, ever on the look-out for charitable causes, thought of a scheme that could be worked into an organized charity institution. He founded an old men's home where orphans and disabled were also accommodated. On his personal responsibility, he started the foundation and through private sources, he soon managed to take good care of many who had no means and needed help in old age or in childhood. Housing facilities, clothing and schooling were all well-funded. The foundation took care of resource-less students coming to Qadian from many

outside communities for relief and education.

It was a tall order that Sayyed Mir Muhammad Ishaq had taken upon himself. But he succeeded so well in accomplishing it that it won public praise from the Khalifatul Masih II in a speech he made in 1943, when he regretted that the community had done little by way of organizing relief for the orphans and the poor but that Sayyed Mir Muhammad Ishaque had single-handedly succeeded where they had failed. His difficulties, he said, were great and added to the value of the achievement. He felt that through his hard work extending over long period of time, he had succeeded in creating an awakening among the members of the community and an awareness of their responsibilities in that behalf. "Looking after orphans and giving them good training, and a useful teaching, are important duties that a people who want to live can hardly afford to ignore." said the Khalifatul Masih II.

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Khilafat House

On May 26, 1926, the Khalifa-tul Masih II laid the foundatin stone of the 'Qasri-Khilafat', a building to house the Khilafat office. The site chosen was adjacent to the residence of the Promised Messiah.

Ahmadiyya Gazette

The Center started during the year a gazette, to report the day-to-day progress of the movement and notifications issued by the different departments of the Sadr Anjuman Ahmadiyya.

Imam's Message to Bengal Ahmadies

The Khalifa-tul Masih gave a message to the Ahmadies of Bengal which was carried by the '*Ahmadi*' in its first anniversary number. It said "Hear O sons of Bengal. The Messiah of Allah, the Excellant, descended in Western India, and advanced wish eagerness and love to you who live in East India and he sprinkled the water of life and quickened some

of you and by means of the light of heavenly knowledge stirred many out of their slumber. Now the Punjab is yearning to meet with Bengal, but across its path lies a great barrier, the barrier of disbelief that stands between it and Bengal, the barrier that 600-year rule of the Pathan and Mughal could not breach. Islam had chosen Punjab and Bengal for its growth, even as now Ahmadiyya movement has selected Punjab and Bengal but the areas lying in between are a wilderness. Kingdoms could not break through this wall.

But two hearts that beat in love shall succeed in removing this obstacle. Rise then, O Brethren, rise with hearts burning with love, rise like clouds that irrigate in a flash a whole land; rise like storms that blow off all dust and dirt in a moment. Rise like floods that sweep before them houses, towns and cities. Aye, rise up in the horizon like the sun that banishes all darkness and flashing the message of Allah, the Great, from across your land, advance along the banks of the Ganges, making for this land where your forefathers had turned eastwards."

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Khalifa-tul Masih in Dalhousie

Owing to heavy pressure of work and multifarious engagements, the Khalifatul Masih's health broke down in the middle of 1926. He was advised a spell of rest at some hill station, He decided to go to Dalhousie with his family and his staff. Since the change involved considerable expense, he asked the Sadar Anjuman to share with him the expenses of the office, stationary and staff which he had been meeting from his pocket hithertofore whenever he had to move to a station outside Qadian, since he was not at the time fidancially in a position to cover the bill. All he wanted was a short-term loan. The Anjuman wanted to take up the whole responsibility, its plea being that his projected move to a hill-station for a change on grounds of health was in the interest of the Movement and since he had to shoulder all the burden in his position as the

Imam, it was only fair that he agree to their proposal to collect the tabs. The Khalifatul Masih II disagreed on the ground that the Sadr Anjuman was a body of his nominees and that only the Consultative Conference had the power to vote money allocations and that he had been carrying the burden before and planned to keep it up in the future as well. He said he was heavily in debt but would rather suffer the situation than have any funds from the Community chest except as a temporary loan :

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"Now when I draw no money from the public treasury, I hear whispers that the Khalifa has so many wives and that all their expenses will have to be met by the Community. If I received some funds from the Treasury, such words would be utterly unbearable to me. The lives of believers are an offering to God through sacrifice in one manner or the other."

Qadian-Lahore Ceasfire agreement

While the Khalifatul Masih II was in Dalhousie hill-station for rest, Mavlvi Muhammad Ali happened to be there about the same time. Khan Sahib Ghulam Hassan Khan, Qazi Mohammad Shafiq and Arbab Dilawar Khan, the former two were of the Lahore dissident group and the third was a prominent believer in Khilafat—called on the Khalifatul Masih II to probe the possibility of a rapproachment between the pro-Khilafat Ahmadies and the drop-outs. That there could be no compromise of principles was made clear by the Khalifatul-Masih, but the two parties could come closer by observing mutual tolerence for the viewpoints of each other and take up the diflerences on a sober and intellectual level and the best they could do to dissipate the atmosphere of acrimony was to desist from personal attacks and counter attacks, he proposed.

The Khalifa-tul Masih II invited Maulvi Muhammad Ali to meet with him to reach an accord on cease-fire. An agreement was made between the two.

The Khalifa-tul Masih in a communique addressed to the

editors, authors and writers of the Movement, called upon them to desist from counter-attacks of a personal nature even if there was sufficient justification for such a course. In this connection he observed: "The world can be conquered only by excellent conduct and not by powerful words." He advised them to take up points at issue on an academic level and treat the subject in the light of reason and with a rational approach and avoid even oblique personal hits.

A similar appeal was issued by Maulvi Muhammad Ali to the wrfters of his group.

The agreement w as to last for three months in the beginning and would have been extended even unilaterally by the Khalifa-tul Masih II inspite of good cause for its termination but, while the pro-Khilafat Press and writers respected the directive and the spirit of the agreement with scrupulous care, the Lahore group Press soon resumed its vituperative overtones. In fact, the drop-outs went to the extent of actively sabotaging the Khalifa-tul Masih's proposed Prophet's Day anniversary gatherings, which had evoked a warm response from the Muslim public all over India.

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The Khalifa-tul Masih II proposed that a tribunal be appointed by the parties to the cease-fire agreement to give its award against the offending pary. Should the Tribunal decide against the Khalifat Party finding him responsible for the breach of the agreement, he said, he would make a public apology and should the Tribunal reach a finding against Maulvi Muhammad Ali, he should make a public apology, so he said, should the Press of the contracting parties apologize, in the event of any of their editors or writers being found in the wrong. But Maulvi Muhammad Ali could not be persuaded to agree to this simple method of clearing the air.

Fazl Mosque London

The foundation stone of the Fazal London Mosque was

laid by the Khalifa-tul Masih II in 1924 during his London visit. Construction work had to be discontinued for a while for lack of necessary wherewithal. The work was, however, soon resumed by the grace of God and finished in the end of 1926. The Khalifa-tul Masih planned to give the First London Mosque a befitting opening ceremony. At his instance Maulana Abdur Rahim Dard, Imam London Mosque, requested King Faisal of Iraq to depute his son Prince Zaid for the purpose. But as King Faisal soon visited England, Maulana Dard proposed to him to partake in the great honor. When the King hawed and hemmed, Maulana Dard was directed to address a similar request to King Ibne Saud of the Hedjaz. The Monarch agreed and sent his son Prince Faisal to London for the purpose. The Prince was given a big reception by the London Ahmadiyya Community and his visit hit headlines in the British Press. But within a couple of days the Prince was found to be cool to the idee though openly non-committal. Maulana Dard brought it to tha notice of the Khalifa-tul Masih II who advised him telegraphically to invite Sir Abdul Qadir who was representing India in the League of Nations at the time and was on location tour in London, to perform the opening.

The function was an event of great historic significance and attracted generous notice in the Press and not a few delightful comments.

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Anjuman Ansarullah

In order to train the young generation in the disciplines of Islam and impart to them instruction in the imperatives of faith, the Khalifa-tul Masih II founded in 1926 a body under the name of Ansarullah. Its membership mostly comprised young students of the Ahmadiyya Academy. They would gather together with their teachers in the evening in the school and were usually addressed by the Khalifa-tul Masih II in person. At the first meeting the Khalifa-tul Masih made it obligatory on each member the learning by memory the 'Aitul Kursi' and the

last three Surahs of the Holy Quran, to keep with them as their constant companions three books, the Holy Quran, the 'Riazul-Salihin' and the 'Kishti-i-Nooh'. They were further advised to rise up in the early hours of the morning to offer their pre-morning Tahajjud prayer, to be pleasant and pleasing in their conduct, and to popularize Islamic salutation address 'As-salamo-alaikum'.

Bank without Interest

The Ahmadiyya Academy and the Talim-ul Islam High School both elected their representatives, Sahibzada Hafiz Mirza Nasir Ahmad and Sahibzada Mirza Mansoor Ahmad, respectively. They also started a bank of their own which was designed to get youngmen used to saving. It operated without involving any interest.

The 'Sunrise'

In order to disseminate the sermons, addresses and talks of the Khalifa-tul Masih II, to keep posted the growing communities abroad with development at the Center and with activities of the Movement abroad, the Khalifa-tul Masih II proposed the publication of an English bi-monthly "The Sunrise" from Qadian. It was managed by Maulvi Muhammad Din and edited by Malik Ghulam Farid. It became very popular in the course of a short time and was turned into a weekly in 1930.

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Misbah

The 'Lajna Imaullah' started their regular publication in the shape of 'Misbah', a monthly magazine, in December 1926. The journal serves as its gazette and forum and is very popular amang the womenfolk of the Community.

Shardhanand Assassinated

The Hindu leader Shardhanand who had been behind the campaign of "Malkana conversions" was slain by one Abdur Rashid, a Muslim zealot, in Delhi on December 23, 1926.

The event, regrettable and tragic, created a wave of range

among the Hindus and little jubilation among Muslims. It only made things worse as between the two great communities. It was not a common-place every-day incident. It had much deeper significance and was as much a portent of events to come, as a culminating point of developments that had been taking shape in the spiritual Islam-Hinduism head on clash, sparked by Promised Messiah's warning to militant Hindu Arya Samaj.

Twenty years back, Lekh Ram, the ring leader of the Hindu hate-pedlars, was slain by an unknown assassin in terms of the prophecy made earlier by the Promised Messiah. The warning issued by the Promised Messiah covered another man besides Lekh Ram, a man equally vicious. The Promised Messiah had on April, 2, 1893 a vision which he narrated in the following words :

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"I was sitting in a big house with a few friends. In the meantime there appeared before me a powerfully-built fearful-looking person, as if blood was dripping from his face. When I looked up it seemed to me that he belonged to a new and strange species, was not a man but one of the terrible angels, striking terror in hearts. As I had my glance on him, he forthwith asked, 'where is Lekh Ram'?

He also added the name of another person and wanted to know his whereabouts. Then I understood that this person had been appointed to punish Lekh Ram and the other fellow but I could not figure out who this other person was" (Tiryaqul-Qulub, page 281)

Again the Promised Messiah observed in Haqiqatul-Wahi on page 284 :

"I still cannot recall who that other person was and that blood-faced angel did mention his name but it slipped from my memory. I wish I had remembered it. I would have warned him so that, if possible, I would have persuaded him through counselling and advice to repent. But circumstances point out that he was a picture of Lekh Ram, infact, his carbon copy

and his equal in smut and calumny."

On the death of Shardhanand, the Hindu press paid him glowing tributes. The Tej of Lahore in its issue of December 27, 1926, made the confirmatory remark, that "the Swami was a secondLekh Ram."

The prophecy of the Promised Messiah was thus again fulfilled and the Word of God was confirmed in a terrible manner.

Khalifatul Masih's reaction

The Khalifatul Masih condemned the incident. He said it was true that the tragedy had been prophesied by the promised Messiah but that it did not in any manner mitigate the ugly elements in the act. "We cannot help expressing our abhorence. A people who resort to killing on the ground that their religion was attacked, in other words prove that Islam depends on sword."

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Defence of Hadith

A Christian publication "*Hafwatul Muslimin*" an attack on the traditions of the Holy Prophet (peace and blessings of Allah be on him and his) was answered by the Khalifatul Masih II in his brilliant work", The '*Haqqul Yaqin*' a valueable and original exposition of the invaluable treasures embedded in the observations of the Holy Prophet.

Hindu-Muslim Unity

The Hindu-Muslim tension was growing in India and disturbances that marred the peaceful atmosphere were becoming frequent. The Khalifatul Masih II was deeply concerned about it and in a long letter addressed to Lord Irwin, the British Viceroy of India, suggested a number of useful proposals that in his view were called for and provided lasting remedies and the really valid answers to the situation.

Telegraph Office in Qadian

For the first time in the history of British rule in India,

Qadian, a remote village, far from centres of trade, industy and political activity, was telegraphically linked with the outside world. The Khalifatul Masih II took this opportunity to remind Ahmadies of their primary duty of echoing the call of Islam raised by the Promised Messiah throughout the world using all their resources. He said, the Promised Messiah had predicted an immense future for Qadian and foretold of its growth and that the telegraphic connection was a great step forward in that direction. He wired the message to many important Ahmadiyya communities on the opening day of the fele-communication operation which started on January 2, 1926.

Sialkot Mosque case

The non - Ahmadi Muslims of Sialkot, a very intolerant lot, indulged in excesses against the members of the Ahmadiyya movement and planned to oust them from the Juma Mosque, by sheer force of numbers but without reference to any sense of justice. The Ahmadies had to go to court to vindicate their position as rightful trustees. The Court decided the case in their favour.

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First Anmadiyya Mosque in Kuttak

The Ahmadiyya community of Songora, Kuttak, built its first mosque which was opened to public on June 18, 1927.

Ahmadiyya Debut in political field

As many as sixteen candidates were returned to the Punjab Legislative Assembly through general elections with the active support of the Ahmadiyya Community. Two Ahmadies Chaudhri Zafrullah Khan and Pir Akbar Ali, Attorneys-at-law, were also returned successful.

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